A SERMON

PREACH'D at *Penrith*,

Not far from the Confines of the Two United Kingdoms, On *Thursday May* 1. 1707.

BEING THE

THANKSGIVING-DAY

FOR THE

Happy Union

OF

ENGLAND *and* SCOTLAND.

By HUGH TODD, D. D. *Vicar of* Penrith, *and* Canon *of the Collegiate and Cathedral Church of* Carliſle.

LONDON, Printed for *Jonah Bowyer*, at the *Roſe* in *Ludgate-ſtreet*, near St. *Pauls*, 1707.

A

SERMON

PREACHED at Penrith,

Not far from the Confines of the Two United Kingdoms, On Thursday May 1. 1707.

BEING THE

THANKSGIVING-DAY

FOR THE

BRITISH MUSEUM

Union

OF

ENGLAND and SCOTLAND.

By HUGH TODD, D.D. Vicar of Penrith, and Canon of the Collegiate and Cathedral Church of Carlile.

LONDON, Printed for Jonah Bowyer, at the Rose in Ludgate-Street, near St. Paul, 1707.

To the ever Honour'd, my worthy and good Friends, the Parishioners of *Penrith.*

THE favourable Acceptance, which the ensuing Discourse met with from the Pulpit, prevails with me to present it to You, in a more publick Manner. The Subject of it, is of the highest Nature and Importance; and such as You and Your Posterity, in particular, may reap the Benefits of: And, if these Papers may remain as a Monument erected in Memory of such a wonderful Blessing, and prove effectual to excite in those who may read the Inscription, such a Holy Gratitude and Thankfulness to GOD for it, as it does deserve; 'tis what I chiefly intend by the Publication of them.

Ever since, I had the Happiness to be amongst You, to attend upon Your Spiritual Concerns; as I have endeavour'd to make my Seat easier, and more convenient to Those who may succeed after me, so I

have had the Satisfaction to observe that good Order and Decency have advanc'd and improv'd every where, both in the House of GOD, and Places of Liberal, Christian Education: And I cannot but hope, that every Thing, which may be yet wanting to the Honour of God's Worship, and the Benefit of the Publick, will be taken Care of, and made good in due Time. For my part, I have nothing more at Heart, than to promote, as much as I am able to do it, the Common Advantages and the Spiritual Happiness of every Soul committed to my Charge. *That GOD would always preserve You, from the Danger and Sin of Publick and Private Disunion; and increase and improve in You, Love and Charity, with All other Graces of His Holy Spirit, is the constant and earnest Prayer of*

Dennib, May 12. 1707.

Your most oblig'd and most Affectionate Friend and Servant

Hugh Todd.

A

SERMON

PREACH'D *May* 1. 1707.

BEING THE

THANKSGIVING-DAY

FOR THE

Happy Union, &c.

EZEKIEL XXXVII. 22.

And I will make them one Nation in the Land upon the Mountains of Israel, *and one King ſhall be King of them all: And they ſhall be no more Two Nations, neither ſhall they be divided into Two Kingdoms any more at all.*

BY the Direction and Command of our Superiours (Beloved in our Lord *Jeſus Chriſt!*) we are now Aſſembled in a moſt Solemn and Religious Manner; to render our Thanks to Almighty GOD, for One of the greateſt Temporal Bleſſings, that

that this Nation ever receiv'd, (and it has receiv'd very many and very great Ones,) from the bountiful Hand of His moſt Gracious Providence: That is, *The* Happy Union *and Incorporation of the Two Kingdoms into One and the ſame Society and Government.* A Bleſſing! which has been the Deſire and Expectation of many Ages: The Deſign and Intention of ſome of the Wiſeſt of our Kings long ago: And, the particular Endeavour of the Ableſt and greateſt Miniſters of State, in the laſt Century; but, now, happily effected and brought to Perfection, under the Auſpicious Conduct and moſt Benign Influence of *Our preſent SOVEREIGN:* Who, as in many other Inſtances; ſo, eſpecially upon Account of this Glorious Tranſaction, has exceeded and outdone all Her Royal Predeceſſors.

This Day; this bright, threefold Feſtival, is aſſign'd for the *Epocha* or Commencement of a Happineſs, ſo long expected, and ſo often attempted in vain: This is the joyful Birth-Day of the wonderful Production: The *Calends* of thoſe *Magni Menſes*; thoſe Great and Bleſſed Times, which are *now* begun, and which *will*, in all Humane Probability, *proceed* and go on, to higher and greater Degrees of Perfection; and open to Us ſuch Scenes of Peace and Tranquility, as both We and our Poſterity ſhall be every Day more and more ſenſible of.

And, ſurely, if the whole Nation has Reaſon to rejoice, and to thank GOD for the Concluſion of this Happy Agreement; and to manifeſt their Satisfaction, as ſome of the very remoteſt Provinces have already done in Addreſſes of Joy and Congratulation; We of theſe Parts, who live upon the Edging

and

and Limits of both Kingdoms, and upon that Account, lie moſt expoſed to all the Dangers of a Diſ-union; and who have always felt the ſad and calamitous Effects of it; and who likewiſe will partake in a ſpecial manner, of all the Benefits and Advantages of an Entire, National Coalition, ought to be moſt zealous and affectionate in Demonſtrations of Joy and Gratitude, upon ſo extraordinary an Occaſion.

The particular Reaſons for this our Behaviour, ſhall be reſerv'd, till I arrive at the Cloſe of my Diſcourſe, when I may hope your Minds may be ſomewhat better diſpos'd to receive them. In the mean time, I ſhall endeavour to anſwer your Expectations, and the Deſign of the Solemnity, by entertaining your Chriſtian Attention, after this manner.

I. I ſhall ſhew in general, That *Unity and good Agreement, amongſt all Perſons and Societies whatever, is a Thing highly acceptable to* GOD: And that *to Unite and conſolidate different Nations and Governments in one Polity and Communion, is a Signal Manifeſtation of His Infinite Mercy and Goodneſs to Mankind*: When ſuch amazing Tranſactions are brought to paſs; 'tis GOD who ſays, *I will make them One Nation; and One King ſhall be King to them all.*

II. I ſhall offer to your Conſideration, *How, and after what manner the Prediction here in my Text, which reſpects God's own People the* Jews, was *particularly fulfilled and accompliſh'd to them*: How, they became *One Nation in the Land, upon the Mountains of Iſrael; not to be divided into Two Kingdoms any more at all.*

III. I

III. I ſhall accommodate what may be ſaid, to the Solemnity of the Day, and the wonderful *Union*, We now celebrate. Of Two very different, and long divided Nations, GOD hath ſaith, *I will make them One Nation, and One King ſhall be King to them All*: And our Hopes and Aſſurance are, that through the Divine Favour and Protection, the Agreement will be perpetual, and the Ligaments of this New Empire indiſſolvable: *We ſhall be no more Two Nations; neither ſhall we be divided into Two Kingdoms any more at all.*

I. *Unity and Agreement are highly acceptable to GOD: And to Unite different Nations, is a ſpecial Act of His Mercy and Goodneſs to Mankind.*

This is a Truth very eaſy to make out, as being that, in which all Mankind agree: For, that GOD made the World at Firſt by His Power; and ſtill preſerves and rules it by His Providence, is what the Voice of Reaſon and Revelation; the Book of Nature and of Grace, perſwade every one to believe. The wonderful Fabrick of Things which we behold; This magnificent Palace in which we live, when we conſider the Symmetry and Proportion; the Beauty and Order, the vaſt Furniture and the various Ornaments of it, has an Eloquence and Perſwaſiveneſs in it, in this particular, which is ſublime, and irreſiſtible. And the Sacred Oracles are Harmonious and Conſonant thereto, in the Evidence, which they give. *In the Beginning*, ſay theſe Infallible Records, *GOD created the Heaven and the Earth: He Ruleth over All: His Eyes are in every Place*, &c. And that, for this plain and Univerſal Reaſon, that the Artiſt

tiſt is Superiour to his Work, the Cauſe more noble than the Effect; *He that made the Eye ſhall not He ſee? He that planted the Ear, ſhall not He hear? and He that teacheth Man Knowledge* of Good and Evil, *ſhall not He puniſh* the Violaters of His Laws?

And ſeeing this whole Syſtem of viſible Nature is made in *Weight and Meaſure*, and ſubſiſts and moves by the exacteſt *Geometrical* Rules of Unity and Proportion: Thoſe Qualities and Perfections are diſcernable in all the ſeveral Parts of it; eſpecially in all Societies and Communities of Men, which are the greateſt and moſt peculiar Objects of GOD's Care and Protection. Unity is that Vital Spirit which enlivens every Political Body, and keeps all the Members and Ingredients of it, in due Order and Subordination to one another; ſo that they can neither *Be*, nor *be Happy* without it. And this, not by the Influence and Cauſality of Inferiour Agents, ſuch as Humane Prudence and Conduct, or a Happy Concurrence of out-ward Circumſtances; but by the conſtant and gracious Interpoſition of the Divine Favour, for their Preſervation and Security: 'Tis GOD who *makes Men to be of one Mind in an Houſe: Watch-men* would *wake in vain*, did not *He keep the City: He ſitteth in the Councils of Princes:* And *the Hearts of Kings are in his Hand.*

And when the large Family of *Adam*'s Poſterity, who all ſpring from the ſame Root and Original, are through Proceſs of Ages, and the neceſſary Viciſſitude of Humane Affairs, ſeparated and eſtrang'd from one another, not only in Place and

Country but alſo in Temper and Inclination: To recover ſuch Ancient Relations from their ſeveral Diſperſions and Prejudices, and to *Unite* them again, in any remarkable Inſtances, under one Government in a kind and amicable manner, is without all doubt the *Lord*'s *Doing*, a ſpecial Act of the ſame indulgent Providence. In ſuch Caſes 'tis *He*, and He alone, *who made of one Blood, all Nations of Men for to dwell on all the Face of the Earth*, (Act. XVII. 26.) And *who* ſtill *ruleth in the Kingdom of Men, and giveth it to whomſoever He will*, Dan. IV. 25. Who vouchſafes to ſay, *Come again ye Children of Men*; and be conjoin'd in the ancient, fraternal Bonds of Love and Affection.

The particular Inſtance in my Text confirms and ſtrengthens this general Truth. The *Jews* were ſore broken and divided, both in Reſpect of their Private and Publick Affairs, and GOD in Mercy declares, that he would gather them together again, and re-inſtate them in their former Condition, or in as proſperous a State, as their former Condition was. *The Shepherd of* Iſrael aſſures them by his Prophet, *I will make them One Nation*, &c. The Completion of which Promiſe, comes next to be conſider'd.

II. When *Ezekiel* writ his Book of Prophecies, he was Captive in *Babylon*: And the whole Nation of the *Jews* under the *Babyloniſh* Power. In the Reign of *Rehoboam* Ten of the Twelve Tribes had made a Deſertion from their Rightful Sovereign, and erected a diſtinct Monarchy to themſelves, which continued through ſeveral Succeſſions: But

then

then they were all treated with the ſame Cruelty, and carry'd into Captivity, without any great Diſtinction of Tribes or Families; or any Hopes of Deliverance from their Miſery and Servitude. Yet GOD, who manifeſteth his Power by our Weakneſſes and Inabilities, looks upon them, through the black Cloud they were under, and promiſes not only to deliver them from their Slavery, but even to exalt and perpetuate the Happineſs of their Government. The Viſions whereby He is pleas'd to notify this Counſel of His Will, are a *Valley full of dry Bones*, V. 2. *very many and very dry*, animated in a Moment by the *Spirit of* GOD, ſo that *Fleſh came upon them, and Breath came into them, and they liv'd and ſtood upon their Feet, an exceeding great Army*, V. 10. And *Two Sticks*, or Scepters which, by a Miraculous and evident Conjunction, *became One* in the Hand of the Prophet, in the Preſence of many of his Countrymen, *v.* 17. Theſe were the miraculous Viſions, and the Interpretation of them follows immediately: *I will*, ſays GOD, *take the Children of* Iſrael *from among the Heathen, whither they are gone, and will gather them on every ſide, and bring them into their own Land*, V. 21. And *I will make them one Nation*, &c. *And, what the Benefits and Advantages of ſuch an* Union would be, is ſet down in the following Verſes: *David my Servant ſhall be King over them:* They *ſhall All have One Shepherd; they ſhall alſo walk in my Judgments, and obſerve my Statutes, and do them*, V. 24. *And I will make a Covenant of Peace with them; it ſhall be an everlaſting Covenant with them; and I will place them and multiply them; and will ſet my Sanctuary in the*

midſt of them for evermore, v. 26. *And I will be their* GOD, *and they ſhall be my People*, v. 27.

How and when, at what Time, and after what Manner theſe gracious Predictions were compleated and made good to the *Jews*, is not agreed upon by Hiſtorians and Commentators. Some of them are of Opinion, that, ſeeing the Promiſes of GOD do frequently include in them ſome tacit Conditions, and neceſſary Qualifications in thoſe Perſons to whom they are made; which, if not perform'd and obſerv'd by them, do not take Effect, theſe publick Declarations of Mercy have never been accompliſh'd, by Reaſon of the Diſobedience and Incapacity of thoſe, whom they immediately concern'd; they have been Obſtinate and Rebellious; and *their Sins have with-held good Things from them*: Nor are they yet *One Nation*, under *One King*.

Others, and that with more Reaſon, fix the Completion of thoſe Prophecies, to the Time or Reign of *Zerobabel*; when He upon the Publication of *Cyrus*'s Edict, for the Rebuilding the Temple at *Jeruſalem*, conducted the ſcatter'd Tribes into their own Land, and reſettled them in ſome Meaſure, upon the Foundation of their Ancient Government and Worſhip. Then the poor Captives, *dry'd* and parched with long Slavery, like *the Bones in the Viſion*, had a *ſounding* and Exultation amongſt them; and the Hopes and Expectations which they had of Liberty and Security, gave *Life* and *Strength* and *Sinews* to their Conſtitution. Then the many Miſeries, which they had endured in common, made them forget their former Differences and Diviſions;

visions; and so the *Two Scepters* of *Judah* and *Israel* were put into the Hand of *One King*.

But the Period to which the Prediction does most properly and eminently agree, is the wonderful and long expected Deliverance of the whole *Jewish* Nation, from a Captivity more afflicting than that in *Babylon*, the Captivity of Sin, and the Bondage of the Law, under the Conduct of the promised *Messiah, the Captain of their Salvation*. *Then*, indeed, it was that the *dry Bones liv'd*, when Christ our Redeemer *brought Life and Immortality to Light thro' the Gospel*, 2 *Tim.* I. 10. When he animated all that believed in Him, with a *New Principle*, and sow'd the *incorruptible Seed of God's Word*, 1 *Pet.* 1. 23. in the Ground of their Hearts. The *Two Scepters* were *then* made *One*, when *Jews* and *Gentiles* became *One* People, under *One* common Saviour: When the *partition Wall was broken down*: The *Peculium* of GOD enlarg'd: And all the Children of the First *Adam* made capable of all the Privileges of a vital Spiritual Incorporation, in the Mystical Body of the Second *Adam*: *Then*, and not till *then*, might it be said, that *David* in the Person of our Redeemer, who, according to His Humane Nature, was of *the House and Lineage of* David, *Luc.* 11. 4. was *King over the* Jews, *v.* 24. *Their Prince for ever* v. 25. That GOD's *Tabernacle was with them*, v. 27. And *His Sanctuary in the midst of them for ever more*. *Then* were they *One Nation in the Land upon the Mountains*, the Elevated Cœlestial Hopes and Expectations *of Israel*: *One King* was then *King to them All*: And then they *became One Nation*, (the Joy *of the whole* Earth) *never to be divided into Two Kingdoms any more at all*.

And

And thus, I have shewn to You, the great Advantages of *Union* in general: And how that Blessing, which was promised to the *Jewish* Nation here in the Text, was at last compleated, and made good to them in the Person of the *Messiah*, who is the Great Triumphant Deliverer, the *One Mediator between GOD and Man.*

And now, I cannot but observe, that Your Minds are prepar'd, and Your Expectations rise, to meet and welcome what I am about to offer, in Respect of the Great Solemnity we are met upon: *viz.* The *Happy Union* of this and our Neighbour Kingdom, into *One* Nation, so that *One King is King to us All*; and as we Hope and Pray, We *shall never be divided into Two Kingdoms any more at all.*

In treating of so noble and arduous a Subject, I shall use all possible Deference and Respect that is due to it. It is an Argument of a very ancient Standing; has liv'd long at Court, and has had the Honour to have been frequently admitted into the Councils and Cabinets of Princes. For a long Time the exactest Scales of Prudence and Justice, have not been able to determine its Weight, and fix it upon an equal Balance: But, as I said, it is now happily finish'd and compleated by the Joint-Endeavours of the Wisest and Greatest Personages of Both Nations, under the Auspicious Conduct of Our most *Gracious* QUEEN.

Allow me to offer my Suffrage in Concurrence with our Superiours in this great Point: And to shew

shew to You, that such an *Union* as now begins to dawn upon Us, is highly reasonable in it self, and like to prove, by the Blessing of GOD, of lasting Benefit and Advantage to All who are included in it.

I. The Reasons for an *Union* are Many and Great.

When the Posterity of *Japhet* first over spread these *Western* Parts of the Earth, the Inhabitants of this *Island*, were undoubtedly of *One* Kindred and of *One* Language. And, some Learned Men fansie that they can discover some Marks and Lineaments of this Original Alliance, in the many *British* Names of Places and Things, which they say, are yet to be found in the most distant Parts of the Land. How this may be, and what Certainty there is, in so remote an Argument, I shall not determine: 'Tis much more evident, that ever since we have any Authentick Records of such Matters, the People of *Britain* were esteem'd and look'd upon, as *One* Entire Body of Men, living together under the same Customs and Rules of Government. The *Romans* found them distinguish'd, (as all Nations in the World now are for their own Convenience, and the easier Distribution of Justice) into several Provinces and Districts; but withal so *United* at the same time, and so interested for the Good and Preservation of one Another, that they held Correspondence amongst themselves, and for the most part opposed the Common Enemy by a Joint-Force.

During

During the Stay, or immediately upon the Receſs of that Victorious People it was, in all Probability, that thoſe Native Inhabitants, who were driven up into the Remoter and more barren Parts of the *Iſland*, form'd to themſelves a diſtinct Government from the Reſt: And by their frequent Incurſions and Depredations upon their Neighbours afterwards, ſeem'd to have forgot their former Kindred and Relation. All ſides weary'd and enfeebled by continual War, and a perpetual Flux of Blood, Foreign and Barbarous Nations came in upon them, and made them all an eaſy Prey to their Avarice and Cruelty. Good GOD! For how many Hundred Years was this poor *Iſland* a *Field of Blood*, and the Scene of Miſeries inexpreſſible? How often was it ruin'd and undone, and almoſt depopulated, by the alternate Inroads, and Invaſions of *Danes* and *Saxons*; of *Picts* and *Iriſh*; of *Scots* and *Engliſh*; murthering and deſtroying one another by Turns, with a moſt Savage and implacable Fury? For ſome Ages our Hiſtoriens have nothing of Moment recorded in them, but diſmal, frightful Accounts of Battles, Murthers, Maſſacres and Devaſtations, ſuch as terrify the Reader, and are a Reproach and Scandal to Humane Nature. Whether their Profeſſion was *Pagan* or *Chriſtian* it matter'd not, they were all alike *Barbarians*, when they came to execute their Hatred and Prejudices upon one another. What Heart of Braſs would not yield and melt into Compaſſion, upon the Thoughts of the many Ravages and Devaſtations which were then committed? Whole Countries depopulated: Cities deſtroy'd; Multitudes of all Ages and Conditions maſſacred in

cold

cold Blood: Churches and Religious Houſes burnt down to the Ground, and the Prieſts and Votaries ſlain in the midſt of the Sanctuary: What *Scotchman*, what *Engliſhman*, whoſe Minds are in the leaſt ſoften'd and improv'd by the Precepts of the Goſpel, would not now lament and weep over thoſe direful Cruelties, and Barbarous Inhumanities, which their and our Predeceſſors have ſo often perpetrated upon one another?

And ſhall mortal Men protract and foment Immortal Hatred and everlaſting Animoſities? Will theſe ſcorching Feuds and Heart-burnings never cool, and come to a right Temper and Conſiſtency? And after Sixteen Hundred Years Preaching, ſhall not the Goſpel have its proper Effect, and the *Prince of Peace* erect His Scepter in the Hearts of all thoſe, who profeſs an Obedience and Subjection to Him?

To ſpeak to You as Men, and as Chriſtians. Certainly Peace is preferable to War: Liberty to Slavery: and a quiet Enjoyment of what You have, to a State of perpetual Fear, Danger and Perplexity. Surely, Love and Charity, mutual Forbearance and Brotherly Kindneſs, are more pleaſing and amiable in the Sight of GOD, than Strife and Envy, Hatred and Diviſion, with all the ill Conſequences of thoſe black Infernal Qualities. An *Union* then with our Neighbours, our Relations, our Fellow Subjects, our Fellow Chriſtians, is highly reaſonable, and ſuch a Bleſſing as at the Firſt and moſt general View of it, gains the Approbation and excites the Deſire and Endeavour of all good Men. For, who of us would not be eaſy with their Neighbours, if they could?

What Man desires not to live in Peace, upon fair and equitable Terms? And what Person is there in the World, who is not inclined, upon the common Grounds of Reason and Justice, and much more upon the Motives and Inducements of Christianity, to pass an Act of *Amnesty* and Oblivion of all National Personal Differences, and so to look forward only upon the pleasant Prospect and beautiful Scenes of a firm Amity and a sincere Reconciliation?

And thus much as to the Reasons of an *Union*. The Blessings and Happy Consequents of it, appear no less considerable.

I. An *Union* with our Neighbours, does very much abate and bring down the Tyrannick Power and boundless Ambition of the Common Enemy, and the great Oppressor, which our *Gracious* QUEEN *REIGN*, and all Her Allies are engag'd to limit and circumscribe.

In former Ages, when even our Arms were employ'd in the Defence of our Territories and Dominions Abroad; A Similitude of Manners and Education join'd with a Regard to Leagues and Agreements, not to mention any other Reasons, prevail'd with our Neighbours to admit of Foreign Forces into their Kingdom, and by their Assistance to invade these remote Provinces, thereby, if possible, to draw us off from our Attempts and Designs, so much for the Honour and Security of the Nation. Now, the *Union*, for which we now give GOD Thanks, puts an End to all such Attempts for the future, and effectually shuts up that Postern, at which the Enemy has

has so often enter'd to the unspeakable Damage and Disadvantage of our Publick Affairs. This one Happy Consequent, were there no more, is Equivalent to a compleat Victory, and deserves all those grateful Regards and Demonstrations of Joy, that are due to the Greatest and most Glorious Triumph. But

II. Secondly. Another Benefit of the *Union*, which is in a great Measure consequent upon the former, is, The Security which it gives us, from all Invasions and Depredations from the *North*. That *Malum ab Aquilone*, which this whole Nation in general, and this Country in particular, have so often been sensible of. A brazen Door is shut upon all such Dangers for ever, and we need not now fear that any *Swarms* of the meaner sort of the People, arm'd with Hunger and Fury, will rush in upon us on a sudden, and despoil us, as they have often done, both of Goods and Life. It would darken the Brightness of the Solemnity, to trace this Argument by the Blood that has been spilt even in this single County: And to put You in Remembrance how often this very Town has been Plunder'd or Burnt, upon a sudden Irruption of the Enemy. The more agreeable Prospect of Things, is what I am rather willing to entertain You with; of those *Halcion* Days of Quiet and Repose, which we have good Grounds to hope, that we and our Posterity shall for ever enjoy: That every One may chearfully go about the several Duties of their Calling, and improve and cultivate the Ground, with surer Hopes of a more plentiful Return; and lie down and take our Rest at Night, when we are assur'd that no Troops of Robbers, no *Beasts of the Forest*

Forest are Abroad, *seeking their Prey*; and watching all Opportunities to surprise us. But

III*dly* and *Lastly*. The *Union* and Incorporation of the Two Kingdoms, is pregnant with a yet greater and more valuable Blessing, than either of the Two I have mention'd; And this is the Strength and Security, which it gives to the Establishment of our Holy Religion, by determining the Care and Protection of it, to such Governours and Defenders of it, as are of the same Faith and Communion with us. To have the Purity of GOD's Worship, and the Rights of Christ's Church, according to Primitive Discipline and Order, not only secur'd by, and embodied into the Imperial Laws for our Times, but also strengthen'd and transmitted whole and entire to all succeeding Generations, is certainly a most valuable Blessing, and such as we ought always to thank GOD for. And this, I take to be our Case.

For my own part, I am so far from Presaging and fore boading (as some very undutifully are too apt to do) any Danger to our Ecclesiastical Constitution, by our Neighbours having the like, or as great Security for their Establishment, that I cannot but hope to see many and great Benefits spring from it. By mutual Kindness and Forbearance, Men are very much wrought upon, to have a better Opinion of one another; and by such gentle Coals of Divine Fire, heap'd upon their Heads, to be melted down into Acts of Compassion and good Will.

And would our Brethren of the Separation allow themselves the same Sentiments of Candor and Moderation,

deration, as the Learned Paſtors of the Reform'd Churches Abroad have, who upon all Occaſions give us *the Right Hand of Fellowſhip*, and communicate with us in Holy Things; ſuch good Beginnings might be attended with Bleſſed Effects in Time, and all who profeſs the ſame Faith, and are all equally guilty of the *Northern Hereſie*, in the Opinion of the Common Adverſary, might at laſt arrive at a much greater and more valuable *Union*, than we now celebrate; I mean a Religious, *Sacramental One*; ſuch as all good Men do earneſtly deſire, and pray for.

But my Time is fled, and I muſt haſten toward a Concluſion. You have heard that *Union*, in the full Chriſtian Extent of it, is moſt pleaſing to GOD: Of great Benefit and Advantage to all thoſe, who endeavour to practiſe and promote it: That GOD was pleas'd to eſtabliſh and confirm it, in one great Inſtance, to his own People the *Jews*, and to the whole Race of Mankind, in making *All One Nation*, and *One Kingdom* under the *Scepter* and Government of the promiſed *Meſſiah*. And it has been offer'd to Your Conſideration, what might be *ſome* of the Reaſons of the *National Union*, which Commences on this Day, and whoſe Riſing we now congratulate: And likewiſe what may be the Bleſſed Conſequents and Attendants of it: All that remains, and what I ſhall preſs upon Your Attention, is, that You entertain all Juſt and Dutiful Thoughts of what our *Gracious SOVEREIGN*, by the deliberate Advice, and legiſlative Power of both Nations, has effected with ſo much Care and Concern, for the Eternal Honour, Peace and Proſperity of Her People. And

endeavour

endeavour in Your several Stations and Capacities to further and promote so glorious a Work. Be United to GOD, and to One another, in the Holy Bands of Love and Charity; of Meekness and Condescention; of Patience and Humility; and, of all other Christian Graces and Vertues: So that GOD *may delight to be amongst us*; and give such Happy Effects to this wonderful Transaction, as may even exceed all the Views and Hopes we have of it: Direct our Counsels, prosper our Expeditions, and, in his good Time, settle the Interests and Designs of our *Gracious* SOVEREIGN and Her Allies, upon the Foundation of a Just and lasting Peace.

To Father, Son and Holy Ghost, Three Persons, One Eternal, Immortal, Invisible GOD, be ascribed by Us and all the World, all Glory, Honour, Praise, Power and Dominion, now and for ever more. Amen.

BRITISH MUSEUM

Just Publish'd

AN Answer *to a* Pamphlet; *Entituled*, The Case of the Curate of *Penrith*'s taking upon him the Office of *Churchwarden* consider'd. 1706. in a Letter, from the *Arch-Deacon* of *Nottingham*, to the Bishop of *Carlisle*. In a Letter to a Person of Quality. By *Hugh Todd*, D. D. Vicar of *Penrith*, and Prebendary of *Carlisle*; Printed for *Jonah Bowyer*, at the *Rose* in *Ludgate-street*, near St. *Pauls*.